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# Advocate of Peace.

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## What the Peace Movement Is.

Hardly had the editor of this paper set foot on his native soil, on returning from the Geneva Peace Congress, when he was met with the challenge: "Well, your Peace Congress proved a failure, didn't it? You did not prevent the Balkan war," and the speaker looked particularly satisfied with this poser. Worse still, a member of the Peace Congress itself was heard to say after its close, "The Peace Congress has been a joke. War has followed it immediately." A number of newspapers have indulged in similar railleries at the supposed expense of the peace societies, some of them half in joke, others seemingly in all seriousness.

It is needless to say that those who thus criticise or mock have no conception, or only a vague conception, of the aims and methods of the peace organizations. It would be fine work, certainly, if these societies could step in and prevent hostilities after mobilization of armies and fleets had begun and the leashes of passion let go. but that is not what they were or-

ganized for, and no attempt by any one of them in this direction has ever met with any success.

The purpose of the peace movement is, fundamentally, twofold: First, to educate and transform public opinion in regard to the relations between nations and their mutual obligations; to show the essential character of war, its inherent iniquity and savagery, its destructiveness and degrading influence on peoples, its inefficiency and futility as a means of adjusting controversies; and, second, to promote the establishment, by the governments, of international institutions and methods for the pacific settlement of differences, the conclusion of treaties of arbitration, the establishment of international courts of justice, a parliament of nations, etc., such as will remove all excuse for war by furnishing an adequate substitute for it.

It is along these lines that the peace movement has done its work and had its remarkable success. It would be easy to show that the movement, since its organization nearly one hundred years ago, has been most influential in preventing wars and lessening their number, not by rushing into the arena when blood was up and hostilities beginning, but by steadily pointing out a better way and more sensible means of dealing with disputes, by helping to remove international misunderstandings, by securing the arbitration of disputes, by the promotion of international respect and forbearance, and of a general world conscience which is more and more demanding the application of moral principles and of law to international affairs as well as to private affairs. No other moral movement of the past century has so much to its credit in this larger way as the peace movement, as the numerous cases of actual arbitration, the holding of the Hague Conferences, and the setting up of the permanent court of arbitration bear witness. This movement goes steadily on widening and deepening, in spite of occasional wars growing out of the old ideas of national honor and the old prejudices and hatreds still surviving from the past, and such conflagrations as those which have been witnessed in the last two years, whose causes are many generations old, are only incidentally related to it.

The trouble in the Balkan peninsula is that no peace work has been done there. The ideas, policies and methods of the pacifists have been practically unknown both to the Turkish government and to a considerable extent to the Balkan peoples, which have been ruled as with a rod of iron, and hence grown exasperated and turbulent. What is going on is nothing but the natural fruit of a régime of violence and oppression such as the world has probably nowhere else seen—a régime which has been kept in